



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

This little book is valuable because compact with Marxian information and argument, tracing the family, industry, and property from primitive to modern times. Tribal communism in land, family collectivism, and feudalism prepare in turn the way for modern private property. The instruments of labor, however, unlike land, have always been personal property. The artisan classes are differentiated from the agricultural, and produce commodities for which orders have been received in advance. Gradually they become independent, and as traders produce for the market. The substitution of capitalistic rights for feudal obligations combined with a parallel substitution of an industry for the family, village, or province as the economic unit, points to the time when a vast corporation through its world-strung plants will "produce the raw material, transform it into industrial products, and sell them to the customer." At that time the capitalist will have ceased to be useful and will disappear. Political economists, "the overpaid apologists of bourgeois society," may object to certain definitions which beg the question at issue, namely socialism, and may not agree with the rapid conclusions of the closing pages.

F. A. MCKENZIE.

Ohio State University.

The Conflict between Individualism and Collectivism in a Democracy. By CHARLES W. ELIOT. (New York: Charles Scribner's Sons. 1910. Pp. vii, 135.)

The three lectures published in this volume were delivered in November, 1909, at the University of Virginia on the Barbour-Page Foundation. In them President Eliot reviews the conflict between individualism and collectivism in the three fields: industries and trades, education, and government. He does not attempt to bring out any novel facts in reference to this conflict, but rather, by sympathetic description and careful analysis, to interpret the significant movements of the day from his particular point of view.

By collectivism, he is careful to state, he means not state socialism, with which he has little sympathy, but coöperative action, however it manifests itself. Thus the collectivism he has in mind "maintains private property, the inheritance of property, the family as the unit of society, and the liberty of the individual as a fundamental right; and it relies for the progress of society on

the personal virtues rightly called 'homely', because they have to do with the maintenance of the home—namely, industry, frugality, prudence, domestic affection, independence, emulation, and energy." With this collectivism he is in full accord, although he recognizes the propensity of reformers, in their zeal for the collective good, to overlook the indispensable rôle that must still be assigned to individualism.

Since 1870 the pendulum in the United States has, he believes, swung markedly in the direction of collectivism. Concentration in industry has gone forward rapidly; the parallel concentration of population in cities and division of labor have made necessary a great extension of the functions of government; increasing appreciation of the importance of education has caused greatly increased expenditures for schools, colleges and universities and has imposed higher educational standards on backward communities than the individuals in those communities would themselves demand. To conclude from this that concentration will continue until government ownership and operation of the means of production supercede individual ownership seems to Dr. Eliot illogical and unhistorical. He believes that the best service to be expected from the state is the enforcement of publicity and the imposition of reasonable restraints on the monopolizing greed of the great industrial combinations. Also he is of the opinion that a reaction in the direction of individualism may soon be expected.

To economists these lectures are interesting, not because they throw any new light on the subjects discussed, but for the reason that they voice the mature judgment touching many of the important economic questions of the day, of one of the most distinguished leaders of contemporary thought.

H. R. SEAGER.

Columbia University.

NEW BOOKS

ANDLER, C. *Les origines du socialisme d'état en Allemagne.* (Paris: Alcan. 1910. 7 fr.)

This is the second edition, enlarged by a bibliography.

BEBEL, F. A. *Woman and socialism.* Translated by Meta L. Stern. (New York: Socialist Literature Company. 1910. Pp. 512. \$1.50.)

Woman's advance is to come through socialism.

BERTHOD, A. P. J. *Proudhon et la propriété. Un socialisme pour les paysans.* (Paris: Giard et Brière. 1910. Pp. xviii, 237. 3 fr.)